

one that was presented by their leaders who told them the Word of God (13:7). Finally, if the “strange teachings” in 13:9 are Jewish teachings, as the context seems to suggest, then the “strange word” must mean “strange to Christianity,” which would not be most fitting if the danger were that of lapsing into Judaism. Here Lincoln is too dependent on Lindars’s view.

The sixth chapter handles the use of Jewish Scripture, discussing the author’s use of the LXX text, rabbinic techniques, and hermeneutical perspectives. In discussing the continuity of the ceremonial and moral law, Lincoln states that “cultic and ceremonial aspects have become antiquated but as part of a larger whole, that of the first covenant and its law. When Hebrews refers to the law, it is to the entire Sinaitic covenant, including its ethical commandments.” What is said about priesthood cannot be separated neatly from ethical issues because “priests offered sacrifices for sins, including transgressions of moral law” (78). If the ceremonial and ethical laws are one, as Lincoln asserts, and consequently obsolete, one has to ask how Lincoln explains the clear reference to the seventh commandment in Heb 13:4: “Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers.” Hebrews 13:4 uses the noun *μοιχεύς* for adulterers, and Exod 20:14 the verb *μοιχεύω*. This is a clear reference to the ethical commandment, which is by no means obsolete, since it is reinforced with a predicative future of God’s judgment. That this is not a common link to Greco-Roman moralists becomes clear by the adjective *ἀμίαντος* (“undefiled”), which reflects the common assumption that adultery defiles (Josephus, *Ant.* 2.4.5).

The seventh and eighth chapters deal with the theology of Hebrews and its continuing significance. For Lincoln, Christ as “the reflection of God’s glory” (1:3) and Christ who “learned obedience through what he suffered” (5:7–8) are not two independent Christological traditions that have been loosely combined (85). The *Christus Victor* motif, in which Christ conquers the devil and frees humanity from slavery (2:14–15), shines through in the soteriology of Hebrews (90). Hebrews also shares in the Jewish eschatological belief in the resurrection of the dead (6:2; 11:19, 35) and the second coming of Christ (9:26–28; 10:25, 36, 37 [97]).

The monograph has a few typographical errors such as “and” instead of “und” (35) in the German title of A. von Harnack, and “apocalyses” instead of “apocalypses” (40).

The strength of this *Guide* lies in the fact that it gives a brief introduction to the book of Hebrews for the cursory reader. It also surveys critical background issues and draws attention to literary, historical, and theological matters. Finally, it provides the reader with short annotated bibliographies. Two indices conclude *Hebrews: A Guide*. While the book is a good introductory survey of Hebrews, anyone who is interested in that book can, for just a few dollars more, buy a good commentary that encompasses most if not all the issues dealt with in this monograph.

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Metzger, Bruce, and Bart Ehrman. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. Oxford: Oxford University Press, 2005. 384 pp. Paper, \$40.25.

Since the publishing of the first edition in 1964, Bruce Metzger’s *The Text of the New Testament* has been an essential introduction for readers interested in the textual criticism of the NT. That we now have a fourth edition after 40 years is a testimony both to the esteem accorded Metzger and the contribution of the original edition, but also to the

continued growth of the discipline.

The late Bruce Metzger was Professor Emeritus of NT Language and Literature at Princeton University. He was a prolific writer in the field of NT textual criticism and a renowned editor, including a leadership role in both Greek editions of the NT and in English translations. His student, Bart Ehrman, chairs the Department of Religious Studies at the University of North Carolina at Chapel Hill and, in many ways, has assumed the mantle of Metzger.

The Text of the New Testament provides a readable, practical survey of the history of the NT text from the making of ancient books through the latest critical editions, and deserves its standing as a “definitive text.” Because the earlier editions have been fully reviewed, the remaining comments will focus on the significant additions to the fourth edition. Throughout the book, general information has been updated. Of particular value to understanding the progress of the discipline are the references to recent scholarship both in the text and in the footnotes. Material that was in the Additional Notes and Appendix of the third edition (1992) has been worked into the text of the fourth edition.

Sections worthy of note have been added to this edition. In chapter 6, “Modern Methods of Textual Criticism,” a section has been added covering “Alternative Methods of Textual Criticism.” A brief introduction and critique of the “majority text” and the “thoroughgoing eclecticism” approaches are given; however, “one may conclude” that these methods are less convincing than the approach of “reasoned eclecticism” mapped out in this book.

Another new section in chapter 6 of this edition discusses “Methods of Determining Relationships Among Manuscripts.” Here, the Claremont Profile Method and the Alands’ use of *Textstellen* are described in terms of their limitations based on their purpose, followed by the Comprehensive Profile Method introduced by Ehrman in his work, which can then provide a “definitive statement” that is used with “particular success.” Current computer applications and major projects are also discussed, providing an excellent overview of the direction in which the discipline is headed today.

Of particular interest is a new chapter, the “History of the Transmission of the New Testament.” After setting the stage briefly by introducing the “Complications in Establishing the Original Text,” the “Dissemination of Early Christian Literature,” and “The Rise and Development of the New Testament Text Types,” the author makes the case for “The Use of Textual Data for the Social History of Early Christianity.” It is suggested that the task of NT textual criticism needs to move beyond determining the original text and should include the contribution that studies of textual variants can make in understanding the early history of the church. A number of variant readings are used to illustrate the various controversies and social developments in the church during the first few centuries. Thus there remains much to engage scholarship, even though we have a strong consensus Greek text in the UBS4.

Textbooks such as this serve as a snapshot in time of the consensus or “common knowledge” in a discipline. As the development of this text from the first to the fourth editions illustrates, disciplinary growth in knowledge is taking place. NT textual criticism is a dynamic and lively discipline, with its schools of thought, methodological debates, and emerging agendas. This text persuasively presents one coherent approach, methodology, and perspective, usually labeled “reasoned eclecticism.” The influence of this text continues to be dominant. Every student who wishes to engage in this disciplinary discourse will need to take this book into account.

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